

QUINTILIAN, *Institutio oratoria* [QVINT.Inst.orat.]: *OCD* p 907.

<i>MSS</i>	none
<i>Lists</i>	none
<i>A-S Vers</i>	none
<i>Quots/Cits</i>	1. ? BEDA.Art.metr. 81.2: QVINT.Inst.orat. 1.4.6-12, 9.4.91 2. ALCVIN.Rhet. 1103-4: IVL.VIC.Rhet. 96.19-20: QVINT.Inst.orat. 1.11.4 3. ALCVIN.Rhet. 1104-5: IVL.VIC.Rhet. 96.20-21: QVINT.Inst.orat. 1.11.6 4. ALCVIN.Rhet. 1107-8: IVL.VIC.Rhet. 96.20-21: QVINT.Inst.orat. 1.11.4 5. ALCVIN.Rhet. 1112-14: IVL.VIC.Rhet. 97.8-10: QVINT.Inst.orat. 1.11.12 6. ALCVIN.Rhet. 1119-22: IVL.VIC.Rhet. 98.11-13: QVINT.Inst.orat. 1.11.9-11 7. ALCVIN.Rhet. 1125-28: IVL.VIC.Rhet. 98.16-17: QVINT.Inst.orat. 1.11.3.81 8. ALCVIN.Rhet. 1140-42: IVL.VIC.Rhet. 101.28-29: QVINT.Inst.orat. 12.5.2 9. ALCVIN.Rhet. 1142-47: IVL.VIC.Rhet. 101.21-22: QVINT.Inst.orat. 1.2.22
<i>Refs</i>	1. ? ALCVIN.Comm.Gen. 550D: HIER.Quaest.hebr.Gen. 38.20

Quintilian (Marcus Fabius Quintilianus) was a Roman orator and teacher of oratory in the first century AD. His single extant work, the *Institutio Oratoria*, describes the education of a Roman orator, from infancy to adulthood, and is a complete exposition of classical Roman rhetorical theory. In the middle ages Quintilian was less well-known than his predecessor Cicero; it was not until the recovery of a complete text of the *Institutio* in the fifteenth century that Quintilian regained wide popularity. There is little evidence that Quintilian was known to Anglo-Saxons other than Alcuin and perhaps Bede, and still less evidence that his work was known directly.

Although a manuscript of the *Institutio* may once have existed in Anglo-Saxon England, none is known to have survived. Gallick (1974 p 93) attributes British Museum MS Harley 2664 to the 9th century, apparently following Nares (1808 v II p 706), and designates its provenance as "perhaps the British Isles." However, HG does not list Harley 2664, and Wright (1972 p 109) attributes it to the 13th century. Nevertheless, some scholars (for example, Cousin 1975 p 2) suppose that a text of the *Institutio* may have existed in England, based on a request of Lupus of Ferrieres in 852 to Ealdsig, abbot of York, asking him to send a copy of "Quintilian Institutionum Oratoriarum libros XII" (Haddan and Stubbs 1964 v III p 635). No mention of Quintilian or the *Institutio* is made, however, by Alcuin in his poem on York (ML). Reynolds (1983 p 332) notes that if such a text existed it may have been the source of the surviving Berne MS 351 (9th c).

The Venerable Bede may have known Quintilian's work. Davis (1933 pp 186-8) claims that passages in Bede's *De arte metrica* bear a "haunting resemblance" to the *Institutio*, notably Bede's opening sentence and Inst.orat. 1.4.6-12 and 9.4.91, although she notes that Bede himself never mentions the rhetorician.

On the other hand, Alcuin's *De rhetorica* contains several verbatim passages from Quintilian, but Howell (1941) shows that these all come to Alcuin through Julius Victor's *Ars rhetorica*, which, with Cicero's *De inventione*, forms the basis for Alcuin's text. Although Alcuin acknowledges the "ancients" whose doctrine he is discussing, and three times cites "Marcus Tullius" and "peerless Tully," he never mentions either Julius Victor or Quintilian by name. Howell identifies passages in Alcuin which quote Quintilian directly or almost so, as well as passages which merely contain teachings apparently derived from Quintilian. The particular indebtedness of Julius Victor to Quintilian is discussed by Halm (1863).

A few indirect influences have also been noted in other writers. Winterbottom (1977 p 60) notes a similarity in the prose style of Aldhelm to stylistic techniques described by Quintilian, but he explicitly denies a direct influence. For the indirect influence of Quintilian on the *opus geminatum* tradition as it came to Aldhelm, Bede, and Alcuin, see Godman 1981.

The only mention of Quintilian by name occurs in Alcuin's *In Gensim*, taken directly from Jerome's *Liber quaestionum hebraicorum in Genesim*. Jerome refers to a "controversia" in which Quintilian defends a woman

accused of adultery after bearing an Ethiopian child. The *controversiae* were fictitious courtroom speeches composed as exercises in oratory; two such collections, the Major Declamations and Minor Declamations, had been attributed to Quintilian since late antiquity. In the most recent edition of the Minor Declamations, Winterbottom (1984 p 290) suggests that Jerome's citation is to a lost Major Declamation, since Jerome also cites Major Declamation 13 in the preface to the same work. However, the citation is almost certainly from Declamation 2 of Calpurnius Flaccus (Hagendahl 1958 p 297); that Jerome's memory on this point was faulty is not inconceivable, since several of the extant MSS of Calpurnius's Declamations are found in codices which include all or some of the extant Minor Declamations attributed to Quintilian.

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[I still don't know what this means]
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